

6

FIFTEENTH ANNUAL REPORT

OF THE

BOARD OF MANAGERS

OF THE

Protestant Episcopal Association

FOR THE

PROMOTION OF CHRISTIANITY AMONG THE JEWS.

COMPRISING

THE REPORT OF THE BOARD OF MANAGERS, REPORTS AND DIS-  
CUSSIONS OF THE MISSIONARY, AND THE  
TREASURER'S REPORT.

JANUARY, 1874.

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PHILADELPHIA:

JAMES A. MOORE, PRINTER, Nos. 1125 AND 1127<sup>1</sup>/<sub>2</sub> SANSOM STREET.

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## REPORT OF THE BOARD OF MANAGERS.

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With gratitude to Almighty God, who has graciously afforded the tokens of His blessing during the past year, the Board present their Annual Report. The history of last year is a record of the Lord's goodness towards the Missionary, who, in his manifold duties, has been enabled to persevere in well doing, and to sow the good seed of the Word of God amongst Israel's children, and in several instances to see the field ripe for the harvest. Eleven precious souls of the house of Israel, the largest number that has ever been vouchsafed to his efforts in any one year, have, by their public confession of dependence on the Lord Jesus as their Saviour, "been received into the congregation of Christ's flock." While we maintain that the value of the sacred work is not to be tested by visible fruits alone, we cannot but rejoice at the gracious manifestation of God's blessing for the strengthening of our weak faith.

The connection of Mr. Ascoli with the Association was severed in May last. As yet no suitable person has been found to fill the vacancy.

The work amongst the Jews is one which requires sanctified learning, made subservient to the great purposes of the Gospel. We want learned converts from amongst the Jews, who possess a thorough knowledge of the Hebrew and Rabbinical literature, and know the prejudices and arguments of the Jews. The entire neglect of the Hebrew studies in our Universities, and

the low standard of the same studies in our seminaries, deter many pious Gentiles in this country from applying themselves to the work amongst Israel.

#### FUNDS.

The aggregate amount of the Good Friday offerings during the past year, towards the general purposes of the Association, is \$4,946.94 being an increase of \$652.61 above the receipts of the preceding year, and we are led to hope that our prospects of usefulness will enlarge from year to year.

#### THE POOR'S PURSE AND TEMPORAL RELIEF.

The Missionary desires to return his most sincere thanks to the Rectors who have generously contributed to this special object, on behalf of the many needy sons of Abraham to whom it has proved a most seasonable help in the hour of need. The necessity as well as the duty of contributing to this fund, in order to meet the increasing demands upon it, cannot be too strongly urged. To embrace Christianity is to become excommunicated, and to lose all sympathy among their own nation. As a body the Jews are exceedingly kind to their poorer brethren, setting them up in trade, and helping them forward in every possible way. These facts place the poorer Jews almost entirely in the power of the wealthier members of the Jewish community, and if one takes but the first step calculated to arouse suspicion as to his attachment to Judaism, all aids are instantly withdrawn. Let us remember the teaching of the Lord himself on this subject, for unto those who have relieved the wants of his brethren He says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

## MISSIONARY TRAVELS.

During the past year the Missionary has visited Richmond, Washington, Baltimore, Boston, Providence, Toronto, Pittsburg, Chicago, Davenport and Muscatine. Iowa. New York was visited eight or ten times. His labors and appeals have, on the whole, met with acceptance and encouraging response. The Board desires to thank the clergy of the above named cities for their kind and cordial reception of the Missionary, and for their co-operation in the work. We append extracts from the quarterly reports of the Missionary to the Board. Under date of May 12 he reports as follows:—

## INTERCOURSE WITH JEWS.

“At home, as well as in my travels, I was cheered by numerous kind receptions from the Jews. In Brooklyn an Israelite made me spend the Purim feast in his family.”

Many of these social visits of the Missionary are gratifying, as not only showing the sincere respect which those who arrange them entertain for him, but because affording opportunities of speaking of Israel's Messiah, and of promoting Christianity among the people still beloved for the father's sake.

## CONVERSATIONS AND DISCUSSIONS WITH JEWS.

The following details of discussion conducted in private with prominent Jews, show that the Missionary has to contend with erroneous and defective Theological views, with Rabbinical traditions and interpretations, and with Rationalistic views of modern false philosophy and infidelity. An example of each, from the many that could be furnished, is now presented in the words of the Missionary himself.

## UNSCRIPTURAL VIEWS REPROVED.

“ Abundant opportunities were improved of to speak to the Jews all the words of eternal life.

“ At Mr.——’s residence, I met several Jews. The conversations were mere elucidations and explanations of prophetic passages. In the midst of these came Mr.——, a so-called reformed Jew, and began a number of metaphysical and philosophical questions.

“ ‘ Please tell us,’ said he, ‘ at what time the souls of men were created ?’

“ I replied, ‘ We have no revelation, and I have no conjectures on the subject.’

“ He affirmed that they were created before Adam, and then argued thus, ‘ If the souls did not partake of Adam’s sin, how can you say that Christ came to redeem the world from sin ?’

“ I answered, ‘ Cain, who slew his brother, is a proof that he inherited his father’s sin, and sad experience tells us that all men are sinners by nature, until they are justified by faith in Christ, and therefore Christ came to redeem mankind from their sins.’

“ He then made the following remarks :—

“ ‘ That Missionaries are wrong in ascribing the present captivities of Israel to the rejection of Jesus, for neither the Chinese nor the Mohammedans have received Him, and are, nevertheless, independent nations. Moreover, Israel was in the Egyptian captivity without having sinned at all.’

“ I said, ‘ Your comparison will not stand the test of an examination. The Chinese and Mohammedans never received a divine revelation. Israel alone possessed a full revelation of His promises respecting the Messiah,



that He should come from them and to them, and make them eternally happy. That promised Messiah they rejected; they despised God's great and sure mercies promised to David, and for this great sin they have been dispersed among the nations. As for Egypt, they did not go there as captives, but were enslaved by a new king, when they sinned and worshiped Egyptian idols.'

"He said, 'This assertion is unsupported. Prove that they were idolaters in Egypt.'

"I replied, 'I am supported by Joshua xxiv, 14, and by Ezek. xx, 7.' In giving up this point he still insisted that Adam knew nothing of the sacrifices, that they were harmless inventions of Noah, and that they were permitted by Moses to allow Israel some ceremonial worship, in order to preserve them from idolatry.

"I replied, 'that God himself must have instituted the sacrifice, else how did it occur to Adam to slay innocent animals, and whence were the coats of skin obtained. And who told Abel to bring the firstlings of his flock an offering to the Lord? And how could Noah know the difference between clean and unclean animals?'"

In his quarterly report of November 10, the Missionary writes:—

"Since my last report I have held conversations on the subject of religion with Jews, distributed Scriptures and tracts, given instructions at my residence, made extensive missionary journeys, and advocated Israel's cause in the several churches of the various States visited.

#### THE WORK AT HOME.

"Of the many opportunities enjoyed of speaking to Israel's children about the Messiah, I only met opposition in one house. The great stumbling-block in his way is

the divine character of the Lord Jesus. I then showed him that the divinity of the Messiah is an Old Testament doctrine, and referred him to Micah v, 1, Psalm xc, Prov. viii, 22, 31, Isa. ix, 6, Chronicles xliii, 16, and other passages, proving that the Messiah existed from all eternity. And that His sitting at the right hand of God proves Him to be superior to all created beings.

ABROAD—TORONTO—RABBINICAL TRADITIONS.

“The first visit I paid to my friend, the Jewish merchant (of whom I spoke in former reports), he was reading a letter informing him that his father was convalescent. He invited me to bring Mrs. Newman and take tea with him. Coming in the evening I found the family in great distress; on seeing me, he cried out, ‘Speak comfortably to me, my poor father is no more,’ and then showing me a telegram from Europe announcing his father’s death. While I was speaking, the Rabbi, with nine other male Jews, came, for the purpose of comforting him, and saying prayers for the repose of his father’s soul. At the conclusion of the religious ceremonies, I asked the Rabbi whence the prayers for the dead take their origin.

“*Rabbi.* ‘The law commands us to do so.’

“I replied that I would thankfully learn that law, if he would kindly show me the place where to find it.

“Before he answered, one of them, who knew me well, whispered something in his ear. He then turned round and said, ‘these are our religious observances.’ ‘What is your religion,’ said I. ‘That which Moses taught.’ ‘That is precisely the information I ask for; where did Moses command you to say prayers for the dead? Where

did he teach you that on account of the son's prayers and charity to the synagogue the parents' souls would find repose in the bundle of eternal life, with the souls of the patriarchs and prophets ?'

“*Rabbi.* ‘If these are not found in Moses and the prophets, they are the *traditions* commanded by our holy Rabbins, and therefore we observe them.’ Then, said I, ‘I call them commands of learned men.’ ‘No,’ said he, ‘for our Rabbins received authority to make these additions, and we claim for them the authority of Moses.’ ‘Well,’ said I, ‘find the authority, and if you cannot do this, I refer you to Isaiah viii, 20. ‘If they speak not according to the words of the law and the testimony, they have no light in them.’ I had the satisfaction of hearing my friend tell them that no more prayers would be said in his house, as he would no longer observe such ceremonies.

#### SCRIPTURAL PROOF OF THE MESSIAHSHIP OF JESUS OF NAZARETH.

“On another occasion, a learned Jew, in the presence of several others, made this remark, ‘We believe in the coming of the Messiah, but we cannot accept the crucified one as our Messiah.’ ‘This being the case,’ said I, ‘we have the true starting point. I affirm that He has come, and that Jesus of Nazareth is that Messiah, and you say ‘No,’ to both these propositions. The Word of God shall judge and decide between us.’ I then proved that ‘the Lord Jesus came at the time predicted of the Messiah; that He was born of the same family, in Bethlehem, after the manner foretold by the prophets; that He taught the truth, performed the miracles; suffered the indignities, received the glories; and that

millions of the human race who believe in Him have found joy, comfort and peace in their souls. Temples for the worship of Jesus as the Messiah spring up in every corner of the civilized world, and the most powerful and civilized nations acknowledge the authority of Jesus. Could such marvelous success crown the teachings of an impostor.' He desired to evade the force of these truths by saying that he believes Jesus to have been a good and holy man. 'Nay,' said I, 'for this I did not strive; all these prove that He was the Son of God, the Messiah and consolation of Israel.'

#### CHICAGO—RATIONALISTIC VIEWS CORRECTED.

"In this city a professed champion of the Jewish religion volunteered to controvert Christianity, and to confound and silence me, or, using his own language, to break me up. And I received a polite invitation from a wealthy Jew to come and dine with him and some friends. On going I was introduced to several of them, and among them one who recently lost his sight, living in the interior of Illinois. He said that he knew my parents and grandfather, and that he was his disciple, and that he wondered how I could so far have forgotten myself as to throw my influence in behalf of a creed which is so *incomprehensible* to the human mind. I asked him to explain the term. 'The term should be plain to a descendant of ——.' 'But you see it is not,' rejoined I, 'pray what is incomprehensible in the Christian religion, that does not apply with equal force to the Jewish?'

"He said, 'can you point out, in the Jewish creed, such tremendous difficulties as the Incarnation?' 'Can you comprehend,' I said, 'with your reason, all that is taught

in the law of Moses?' He replied, 'even a child can understand Moses.' 'My parents taught me,' I answered, 'that I have to *believe* the Word of God, although I may not understand it. The God of reason is an impersonal God, and our father Jacob prayed (Gen. xxxii, 9, 12) to a God of mercy, and a *personal* Being.'

"He said, 'God never appeared as a personal Being.'

"I replied, 'Listen. A few minutes ago you claimed to have been a disciple of ——. You should know that he always taught, in the most emphatic manner, the personality of God. How could he do otherwise. The law and the prophets tell us that God spoke in words, gave a special law, wrote that law on two tables of stone, shows his partiality in the selection of Abraham's children for his own people, changes the law of nature to work miracles. His angels appear personified. In Job and Zechariah we read of a personal Satan, and in Genesis, Exodus and Judges of ministering angels. In the Old Testament we have to believe in a world of incomprehensibles. You blame us for believing the Bible.'

"He said, 'But not such incomprehensibles as the doctrine of the Incarnation.'

"'What,' said I, 'can you really *comprehend* the creation of Adam out of clay? can you *understand* the creation of Eve out of Adam? No, my friends, these wonders must be believed, but cannot be understood.'

"The blind gentleman gave me an urgent invitation to come to Sterling and spend in his family a week or two; at first, I thought I could do so, but duties at home prevented me from carrying out these thoughts. I urged upon them repentance towards God, and faith in



the Lord Jesus as their own Messiah, and the only hope of Israel's salvation.

#### DAVENPORT.

“ Bishop Lee, of Iowa, accorded me his generous hospitalities. I preached in his church twice. It being the Jewish New Year, the Jews were all in their Synagogue, and none came to hear me. The Bishop very kindly promised to issue a Pastoral in behalf of the Association, for the coming Good Friday.

#### AT HOME AGAIN.

“ By God's mercies, I returned, free from all accidents, from these long and protracted Missionary journeys, and applied myself to the instruction of inquirers.

#### INQUIRERS AFTER THE TRUTH.

“ Besides those reported before, I have another Jewish family, who profess their readiness to acknowledge the Lord Jesus publicly.

#### CONVERSION AND BAPTISM OF A FAMILY OF SIX.

“ There is joy in the presence of the angels of God over one sinner that repenteth, and there is joy in the hearts of God's children over every lost sheep that has been found by the Good Shepherd and Bishop of our souls. The Lord Jesus came to the lost sheep of the house of Israel, and though the nation still goes astray, there is yet, as in the days of Elijah, a remnant according to the election of grace. In addition to the Baptism of five children of Abraham, already reported, an entire family, father, mother and four male children, have found peace and joy in believing, and, constrained by

the love of God our Saviour, they, like the first disciples, came forward and confessed that they have found the Messiah, and were received into the congregation of Christ's flock by baptism, in the Church of the Epiphany, on Nov. 9th, the twenty-second Sunday after Trinity. 'Not unto us, O Lord, not unto us, but unto Thy name give the praise.' "

The Missionary has officiated during the year on two hundred and twenty-six occasions, preached sixty-nine times, administered and assisted in the administration of the Holy Communion thirteen times, and officiated at one funeral.

He has distributed forty-five Pentateuchs with the Haphtoras and Messianic Selections of Prophecies, thirteen Hebrew and German Bibles, forty-two New Testaments, eighty parts of the New Testament in Hebrew and English and Hebrew and German, nineteen copies of the Book of Common Prayer in Hebrew, German and English, twenty-eight Pilgrim's Progress in Hebrew, seventeen copies of Dr. M'Caul's Old Paths in Hebrew and German, the Great Mystery, Messianic Extracts from the Zohar, and other controversial Tracts, over 41,000 pages.

In conclusion, the Board is anxious to awaken in all Christians a deeper and more lively interest in the support of the Association. The Jews are still "beloved for their father's sake;" there are infallible blessings promised to those who love and pray for them. "Pray for the Peace of Jerusalem; they shall prosper who love thee."

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### IN ACCOUNT WITH THE PROTESTANT EPISCOPAL ASSOCIATION FOR THE PROMOTION OF CHRISTIANITY AMONG THE JEWS.

		DR.	
1873.			
Jan.	1.	To Balance on hand, . . . . .	\$1,326 11
		St. Paul's Church, Upper Providence, R. I., for Poor's	
		Purse, . . . . .	12 13
		S. J. D., Philadelphia, . . . . .	8 00
		Church of the Incarnation, Philadelphia, . . . . .	28 15
Feb.	7.	Diocese of Central New York, . . . . .	107 20
March	4.	Church of the Ascension, Baltimore, Md., . . . . .	17 05
		H. B. Rennie, per Rev. Dr. Rylance, . . . . .	25 00
		Dr. Shattuck, . . . . .	40 00
		Collection, Annual Meeting, . . . . .	50 52
April	11.	Church of the Epiphany, Philadelphia, . . . . .	99 00
		St. John's Church, Northern Liberties, . . . . .	5 20
		St. John's Church, Marietta, Pa., . . . . .	4 86
		St. Paul's Church, Philadelphia, . . . . .	17 15
		St. Peter's Church, Baltimore, Md., . . . . .	117 50
		St. Clement's Church, Philadelphia, . . . . .	30 76
		St. Paul's Church, Chestnut Hill, . . . . .	18 58
		St. Stephen's Church, Philadelphia, . . . . .	112 72
		Trinity Church, Princeton, N. J., . . . . .	47 27
		Trinity Church, Muscatine, Iowa, . . . . .	5 00
		Christ Church, Detroit, Mich., . . . . .	30 35
		St. Luke's Church, Kalamazoo, Mich., . . . . .	5 68
		St. Peter's Church, Hillsdale, Mich., . . . . .	2 60
		Christ Church, Germantown, . . . . .	29 92
		Christ Church, Philadelphia, . . . . .	6 55
		Christ Church, Baltimore, Md., . . . . .	57 97
		Grace Church, Baltimore, Md., . . . . .	50 00
		Ascension Parish, Westminster, Md., . . . . .	4 00
		Grace Church, New York, . . . . .	50 00
		Calvary Church, Tamaqua, Pa., . . . . .	7 05
		St. James' Church, Bristol, Pa., . . . . .	17 00
		St. Paul's Church, Cheltenham, Pa., . . . . .	114 31
		St. John's Church, Norristown, Pa., . . . . .	17 13
		St. Paul's Church, Columbia, Pa., . . . . .	5 57
		Grace Church, Hulmesville, Pa., . . . . .	3 00
		Amount carried forward, . . . . .	\$2,473 33

	Amount brought forward,	82,473 33
April 11.	Church of the Good Shepherd, Boston, Mass.,	8 50
	Church of the Ascension, Philadelphia,	19 58
	Church of the Atonement, Philadelphia,	65 44
	Bishop's Church, Davenport, Iowa,	6 65
	Emmanuel Church, Kensington, Pa.,	13 81
	Church of the Nativity, Philadelphia,	21 37
April 19.	Church of the Holy Trinity, West Chester, Pa.,	13 36
	St. Stephen's Church, Harrisburg, Pa.,	51 86
	St. John's Church, York, Pa.,	50 00
	" " " (Poor's Purse),	35 00
	Church of the Incarnation, Philadelphia,	34 00
	St. James' Church, Kingsessing Pa.,	5 31
	St. Martin's Church, Marcus Hook, Pa.,	7 00
	Christ Church, Danville, Pa.,	7 00
	Church of the Advent, Philadelphia,	6 96
	St. Timothy's Church, Philadelphia,	3 90
	St. Stephen's Church, Florence, N. J.,	5 12
	Christ Church, Owosso, Mich.,	75
	St. Mark's Church, Grand Rapids, Mich.,	29 00
	Mariner's Church, Detroit, Mich.,	2 70
	Rev. M. P. and Mrs. Stickney, Bethel, Vt.,	10 00
	Church of our Saviour, Longwood, Mass.,	83 31
	Church of the Messiah, Boston, Mass.,	59 00
	Mt. Calvary Church, Baltimore, Md.,	30 00
	St. John's Church, Washington, D. C.,	89 48
	Mrs. and Miss Abbott, Washington, D. C.,	2 00
	St. Paul's Church, Baltimore, Md.,	58 92
	Trinity Church, Moorestown, N. J.,	5 00
	Grace Church, Utica, N. Y.,	20 68
	St. Peter's Church, Detroit, Mich.,	3 00
	St. John's Church, Detroit, Mich.,	37 87
	Emmanuel Church, Hastings, Mich.,	3 35
	St. Matthias' Church, Philadelphia,	30 05
	St. Peter's Church, Philadelphia,	111 66
	St. Jude's Church, Philadelphia,	12 00
	St. Mark's Church, Mauch Chunk, Pa.,	20 14
	Free Church, St. John's, Frankford, Pa.,	3 90
	Christ Church, Media, Pa.,	3 75
	St. James' Church, Downingtown, Pa.,	1 80
	St. Paul's Church, W. Whiteland, Pa.,	2 20
	Emmanuel Church, Baltimore, Md.,	93 20
May 1.	St. Mary's Church, Burlington, N. J.,	28 72
	Grace Church, Haddonfield, N. J.,	5 00
	St. James' Church, Eatontown, N. J.,	3 00
	Church of the Good Shepherd, Philadelphia,	3 57
	Grace Church, Allentown Pa.,	8 00
	All Saints' Church, Lower Dublin, Pa.,	7 00
	Amount carried forward,	83,597 24

		Amount brought forward,	\$3,597 24
		St. Stephen's, Wilkesbarre, Pa.,	30 00
		Trinity Church, Southwark, Philadelphia,	25 00
		St. Luke's Church, Philadelphia,	25 44
		Geo. L. Harrison, Philadelphia,	25 00
		Trinity Church, Williamsport, Pa.,	10 50
		St. Ann's Church, Annapolis, Md.,	15 17
		Church of the Incarnation, Washington, D. C.,	8 75
		St. Mark's Church, Philadelphia,	108 21
		St. David's Church, Radnor, Pa.,	1 40
		St. Thomas' Church, Whitemarsh, Pa.,	10 00
		Diocese of New Jersey,	481 69
		Miss H. C. Long, Philadelphia,	5 00
		St. Paul's Church, Upper Providence, Pa.,	10 70
		Calvary Church, Philadelphia,	1 50
		St. Stephen's Church, Bridesburg, Pa.,	2 50
		St. John's Church, Providence, R. I.,	130 98
		Calvary Church, East Liberty, Pittsburg,	10 00
		St. Peter's Church, Pittsburg,	15 25
June	3.	Church of the Epiphany, Washington, D. C.,	20 87
		Church of the Incarnation, New York,	35 00
		Church of the Ascension, Washington, D. C.,	23 55
		St. Andrew's Church, Philadelphia,	95 47
July	3.	St. Mark's Church, Frankford, Pa.,	46 36
		St. Luke's Church, Bustleton, Pa.,	1 06
Aug.	5.	James Eckley, Pa., (Poor's Purse),	10 00
Oct.	1.	Bishop Lee, Iowa,	10 00
		Trinity Church, Muscatine, Iowa,	7 60
Dec.	1.	St. Philip's Church, Summit Hill, Pa.,	6 00
	31.	Church of the Holy Trinity, Philadelphia,	150 00
		One year's Interest on Gumbes' Legacy,	26 70
			<hr/>
			\$4,946 94

1873.	CR.		
By Cash.	Salary of Missionary and Assistant,	\$2,743 37	
	Poor's Purse,	628 76	
	Traveling Expenses of Missionary,	469 07	
	Printing, Postage and Incidental Expenses,	151 51	
	Amount contributed to Poor's Purse and		
	Salaries to April 1st, 1874,	954 23	
			<hr/>
			\$4,946 94

Z. LOCKE, Treasurer.

December 31, 1873.

Examined and found correct, January 13, 1874.

H. M. KIMMEY,  
SAMUEL ASHHURST.